



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lam. Ra.</i> ¹ A Book ^x We descended it ^x to you ^g to [you ^s] exit the mankind from the darknesses ^w to the illumination ^x by their Lord's leave to <i>Sseratte (a single and specific Path of)</i> The Mighty The Hameede ² (He Who is multitudinously praised/ He Who is iterative praiser).	الرَّ كَتَبْ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
2. Allah, Who for Him what (are) in the Heavens ^w and what (are) in the Earth ^w ; and <i>waylon</i> ³ (lengthy: woe/bane/valley in Hell) for the disbelievers of a severe torment.	اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
3. Who ^r they ^z affirmably like ⁴ the life ^w (of) the world ^w over the Hereafter's ^w and they ^z repel a'n (off) Allah's path and <i>yabghonaha</i> (they ^z earnestly-quest it ^w) crookedly; those (are) in a far misguidance ^x .	الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
4. And not We sent of a messenger except by his people's tongue, to manifest ⁵ [be] for them; so misleads Allah whom ^p [He] wills and aright-guides [He] whom ^p He wills; and He (is) The Mighty The Hakeemo (infinite <i>hekma</i> ⁶ Possessor).	وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾
5. And <i>laqad</i> (verily, already and affirmatively) We sent Mosa (Moses) by Our <i>Aya'te</i> ^w (miracles/signs/proof) that let-exit [you ^s] your ^t people from the darknesses ^w to the illumination ^x and let-remind [you ^s] them by Allah's Days; verily in <i>tha'leka</i> (he-that-afar-it/that) surely (are) <i>Aya'ten</i> ^w (= <i>Aya'te</i> ^w) for every <i>ssabbaren</i> (an ever/stout patience-endurer), <i>shakoren</i> (iterative thanker).	وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾
6. And <i>edh</i> (when/since) said Mosa (Moses) for his people: let remember you ^z Allah's boon ^{w7} on you ^b <i>edh</i> [He] delivered you ^b from Pharaoh's <i>aal'e</i> (family, house-/kin/chiefs/followers) afflicting you ^b [they] the ill torment; and <i>youthabbehona</i> (iteratively slaughter they ⁿ) your ⁿ sons and <i>yasta'hyo</i> ⁸ (they ^z affirmably-let-live) your ⁿ women; and in <i>tha'lekum</i> (he-afar-collective-you/ that)	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ

¹ See the Lexicon attached to this Translation for commentary.

² The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinously praiser*!

³ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

⁴ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!

⁵ The word "يُبَيِّن" means elucidates, clarifies, i.e. explains plainly Allah's message.

⁶ See the Lexicon attached to this Translation for "hekma"!

⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

⁸ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!

(is) a great essay from your ⁿ Lord.

7. And *edh* (when/since) *ta'aththana*⁹ (iteratively proclaimed) your ⁿ Lord, *la'en* (if indeed) you ^c thanked, surely [I] assuredly¹⁰ augment you ^c and *la'en* disbelieved you ^c verily My torment (is) assuredly severe.

8. And said *Mosa* (Moses): if you ^z disbelieve you ^t and who^p(are)in the Earth ^w together, so verily Allah (is) assuredly¹¹ Rich *Hammeedon* (He Who is multitudinously praised/He Who is a multitudinous praiser).

9. Has not come (to) you^b *naba*^{b12} (piece-of-significant-and-availing-news) (of) who ^r of before you ^z: Noohen's (Noah's) people and Aaden's and Thamooda's and who^r of after them, knows them not except Allah, came^w(to) them their messengers^x by the evidences^w then *raddo*¹³ (they^z forthwith-retuned) their hands^w into their mouths¹⁴ and said they^z: verily we disbelieved in what you^z (had been) sent by it ^x and verily we (are) in a doubt, of what [you^g] invite us to [it^x] suspect¹⁵

10. Said ^w their messengers^x: is in Allah a doubt; the Heavens'^w and the Earth's^w *Fatte're* (innately-perfect-Originator), [He] invites you^b to forgive [for] you ^b [He] of your ⁿ offenses and tarries you ^b [He] to *ajalen*¹⁶ (term-limit) *musamma*¹⁷ (that which is designated and/or named); said they ^z: *en* (not) you ^f (are) except humans like us, you ^z want to repel us *a'n* (off) what [were] our fathers worshipping; so *otona* (let-come you^z to us) by an authority manifest.

11. Said^w to them their messengers^x: *en* (not) we except humans like you^b; [and,] but Allah *yamonno*¹⁸ ([He] graces His boon^w) on whom ^p [He] wills of His *eba'de* (worshippers/submitters/slaves); and not [was] for us to *na'ateekum* (bring forth to you ^b) by an authority except by Allah's leave and on Allah then let trust the believers.

12. And what (is) for us that not we trust on Allah and

رَبِّكُمْ عَظِيمٌ ﴿١٠﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١١﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ﴿١٢﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ﴿١٣﴾

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٤﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ خَرْنُ إِلَّا بِشَرٍّ مِثْلَكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٥﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ

⁹ The word "تَأَذَّنَ" = "أكثر الإعلام، قاله سيبويه" i.e. iteratively proclaimed. See التاج!

¹⁰ The "ل" in "لأزيدن" and in "لشديد" and "لغني" in *Ayah* # 8 below, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly!"

¹¹ The "ل" in "لغني" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

¹² See the *Lexicon* attached to this Translation for "naba'al"

¹³ The word "فردوا" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it.^w you^z" (S4: 86)!

¹⁴ The expression "returned their hands into their mouths" means out of rage towards the messengers, or by way of telling the messengers to "be quite" or "we are amazed at what you (messengers) are saying"!

¹⁵ The word "مریب" here is "نعت" = epithet, i.e. an "adjective," hence "suspect!" See اعراب القرآن، محمود صافي! However, the word "suspect" could fit for a noun or an adjective!

¹⁶ The word "الأجل" means term-limit, see اللسان!

¹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

¹⁸ The word "يؤمن" in "يؤمن" means "إنعمة ينعمها" That a "boon He graces it!"

qad (already and affirmatively) [He] aright-guided us our paths and surely assuredly¹⁹ nassbiro (we hold on patiently) on what you^z bothered us; and on Allah then let trust the trusters.

وَقَدْ هَدَيْنَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٤﴾

13. And said who^r disbelieved they^z for their messengers^x: surely we assuredly²⁰ exit you^b from our land^w or surely assuredly²¹ you^z return [in] our sect^w/faith^w; then revealed²² to them their Lord: surely [We] assuredly perish the *dba'lemeena*²³ (*injustice-doers*).

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٥﴾

14. And surely assuredly²⁴ [We] domicile you^z the land^w from after them. *Tha'leka (he-that-asfar-it/that) (is) for who^p [he] feared/knew²⁵ My Status/-Standing²⁶ and [he] feared/knew [My] warning²⁷.*

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٦﴾

15. And *istaftaba (sought opening/overwhelming victory)* they^z and disappointed every *jabbaren (vigorous compeller/ever contumacious stubborn)* perverse/obstinate²⁸.

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٧﴾

16. From beyond²⁹ him (*is*) Hell^w and [he] (*is to be caused to*) drink water^x *ssadeeden (blood and pus of the Hell's folks)*.

مِنْ زَوَائِهِمْ وَيسْقَىٰ مِنْ مَاءٍ صَدِيدٍ ﴿١٨﴾

17. *Yatajarra'ao*³⁰ (*dislikably and iteratively sips*) it^x [he] and almost not (*easily*) swallows³¹ it^x [he]; and *ya'atee (approaches/comes to)* him the death from every place and not he (*is*) surely *mayye'ten*³² (*dying/dead*); and from beyond³³ him (*is*) a harsh torment.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ زَوَائِهِمْ عَذَابٌ غَلِيظٌ ﴿١٩﴾

18. Example/parable (*of*) whom^r disbelieved they^z by their Lord their works (*are*) like ashes hardened^w by it^x the wind^w in a tempestuous day, not enable they^z

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا

¹⁹ The "ل" in "النصبرن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed here by "assuredly"*!

²⁰ Similarly the "ل" in "لنخرجنكم", "لنعودن" and "لنهلكن" are all *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed in all cases by "assuredly"*!

²¹ See footnote 19 above only for "لنعودن"!

²² The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See *اللسان*!

²³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

²⁴ See footnote 19 above, except here with respect to: "لنسكننكم"!

²⁵ The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See *اللسان*!

²⁶ The word "مقامي" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever *feared* his standing before Me!

²⁷ The word "وعيد" by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "ي," omitted, for "التخفيف," = "alleviation, lightening!" See *إعراب القرآن، لمحمود صافي*!

²⁸ The word "عنيد" = "obstinate" which is "تعت" = *epithet*, in *grammatical* term an "adjective" for "jabbaren!" See *إعراب القرآن، لمحمود صافي*!

²⁹ The word "وراءه" in "وراءه" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: ويذرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) "ولد الولد." So, here (1) or (2) could apply!

³⁰ The "يتجرعه" is to *iteratively sip it dislikably*, like a *bitter medicine*, or a *defeat by an opponent*, etc. See *اللسان*!

³¹ The word "يسيفه" is *easily swallows* it, but I know of *no single* English word for "يسيفه" other than *easily-swallows*! Hence the *qualifying prefix* of "easily" is in *parenthesis*, as it is surely *implied* and clearly *inferred* in "يسيفه" by definition but the word "easily," is *not explicitly stated* in the text *per se*!

³² The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten (dying)*," show the *prolonged and many-sided torture* which afflicts the individual in reference! Hence, all amounting to a lofty type of Arabic *tongue* expression for "prolonged and many-sided torture!"

³³ The word "beyond" here same as 29 above!

of what they^z earned over a thing; *tha'leka* (*he-that-afar-it/that*) (*is*) the far the misguidance.

19. Have not [*you*^s] seen that Allah created the Heavens^w and the Earth^w by the right; *en* (*if*) [*He*] wills undoes you^z [*He*] and *ya'atee*^x (*creates/causes to exist*)^x [*He*] by a new creation.
20. And not *tha'leka* (*he-that-afar-it/that*) (*is*) on Allah surely *azeez*³⁴ (*mighty/impracticable*).
21. And appeared they^z for Allah together; then said the weaklings for whom ^p *istakbaro*³⁵ (*they*^z *affirmed their*ⁿ *prideful haughtiness*) verily we were for you^b followers; so are you^f sufficers³⁶ *a'n* (*off*) us of Allah's torment of a thing; said they^z: had Allah aright-guided us surely we (*would have*) aright-guided you^b; equal on us whether we bewailed³⁷ or *ssabarna* (*we had held on patiently*), not for us of a *mabeessen* (*an escape-place*).
22. And said the Satan, *lamma* (*when/whence*) the matter (*had been*) judged/finished³⁸, verily Allah promised you^b the right's promise and I promised you^b then I unfulfilled³⁹ (*for*) you^b; and not [*was*] for me on you^b of an authority except that I invited you^b so *estajabtom*⁴⁰ (*you*^z *compliantly-answered*) for me; so let-not you^z blame me and let blame you^z yourⁿ selves^w; neither I am *mussrekhey* (*sought-reliever of*) you^b and nor you^f (*are*) *muss'rekhey* (*sought-reliever of*) me; verily I disbelieved by what you^z partnered [*me*]⁴¹ of before. Verily the *dha'lemeena*⁴² (*injustice-doers*) for them (*is*) a painful torment.
23. And (*had been*) admitted whom^r they^z believed and worked they^z the righteous-works^w paradises^{w/-} gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w by their Lord's leave, their greeting^w in it^w (*is*): peace.
24. Have not seen [*you*^s] how struck Allah a parable^{x-}/example^x a good^w word^w like a good^w tree^w its^w origin (*is*) firm and its^w [branch] (*is*) in the sky^w.
25. To^{atew} [*It*^w] *churns-out*^w its^w *okola* (*fruits/crops/edibles*)

كَسَبُوا عَلَى شَيْءٍ ذَٰلِكَ هُوَ
الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ إِنَّ يَٰشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ
عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ
هَدَّٰنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ
عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا

مِنْ مَجِيصٍ ﴿٢١﴾

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ
لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَأَسْتَجِبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا
أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا
أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُ
بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ
رَبِّهِمْ تَحِيَّاتٌ فِيهَا سَلَامٌ ﴿٢٣﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا
كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا
ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

³⁴ The word “عزیز” has many meanings, among them are: *mighty, impracticable, infeasible*!

³⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

³⁶ The word “مغنون” has triple meanings: (1) *sufficers*, (2) *enrichers*, (3) *benefiting*!

³⁷ The word “جزعنا” of “جزع” has several meanings, among here: *bewailed*! See *النَّجَاح*!

³⁸ The word “فَضِي” in “فَضِي” bear the dual meanings of (1) *judged*, or (2) *finished*!

³⁹ The word “أخلف” mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation)!

⁴⁰ The word “استجبت” is *answered plus made available what was requested*, i.e. “*favorably-answered*!”

⁴¹ The letter “ن” in “أشركتمون” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “إي” The speaker's pronoun “ي” in “أشركتمون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

⁴² The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

every period by its ^w Lord's leave; and strikes Allah the parables/examples for the mankind, *la'allā* (craving currently unavailable deed that/ perhaps) they bethink they ^z.

26. And a parable/example (of) *khabeethaten* (wicked/ill-natured) word ^w like a *khabeethaten* tree ^w uprooted from the Earth's ^w top, not for it ^w of an abode.

27. Allah firms whom^f they^z believed by the say^{x43} the firm (immutable)⁴⁴ in the life^w (of) the world^w and in the Hereafter^w and Allah misleads the *dha'lemeena*⁴⁵ (injustice-doers) and does Allah whatever⁴⁶ [He] wills.

28. Have not seen [you^s] to whom^p substituted (i.e. betook) they^z Allah's boon^{w47} (for) a disbelief and settled their people the home^w (of) the worthlessness.

29. Hell ^w *yasslawna*⁴⁸ (they ^z be broiled on/by) it ^w and wretched the abode.

30. And they^z made for Allah compeers to mislead they^z a'n (off) His path; let-say [you^s]: *tamatta'ao* (let-relish you^z the temporary worldly delight), so verily your ⁿ destiny (is) to The Fire^w.

31. Let-say [you^s] for My *eba'de* (worshippers/submitters/slaves) who^r they^z believed *youqehmo*⁴⁹ (to: they^z up/sustain the prescribed obligations of) the Prayers^w and expend they^z of what *razaqna* (We provided/allotted) them secretly^x and overtly^w from before that *yaa'teya* (approaches/comes) a day^x neither a selling in it^x and nor *kelalon* (ultimate-friendships).

32. Allah, Who created the Heavens^w and the Earth^w and [He] descended from the sky^w water^x then *akbraja* ([He] produced/emerged) by it^x of the *thamara'te*^w (trees/plant crops/fruits) ^w a *rezaqan*^x (provision/victuals for sustenance/rain)^x for you^b and [He] subjugated for you^b the *folka*^w (ship/ships) ^w to run^w in the sea by

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ

مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ

الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا

نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ

دَارَ الْبَوَارِ ﴿٢٩﴾

جَهَنَّمَ يَصْلَوْنَهَا وَيُخْسِ الْقَرَارِ ﴿٣٠﴾

وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيَضِلُّوا عَنْ

سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ

مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا

الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ

يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ ﴿٣٢﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ

وَالْأَرْضِ وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ

رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَكَ

لِتَجْرَى فِي الْبَحْرِ بِأَمْرِهِ

⁴³ The commentators of the Qur'an say that the "firm say" is: الله و أن محمدا رسول الله.

⁴⁴ That is the stable, the firmly fixed say! It is: "لا اله إلا الله," translated as "No an *elaha* (a deity) except Allah!" The word "الثابت" is "نعت للقول" so it is an *epithet*, *adjective* qualifying the say! See إعراب القرآن، لمحمود صافي

⁴⁵ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

⁴⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الذر المصون، لـ احمد الحلب

⁴⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

⁴⁸ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

⁴⁹ The word "أقام" in "يقيموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أقام" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) fulfill, in the sense of continuedness and keep up of all the prescribed obligations, as in this Ayah (S2: 3). Also "أقام" has another "shary'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: "And when you^s were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

His command and [He] subjugated for you^b the rivers.

وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿١٤﴾

33. And subjugated [He] for you^b the sun^w and the moon^x *da'ebay'ne*⁹⁹ (*both wontedly-successors*) and subjugated [He] for you^b the night and the day.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ﴿١٥﴾

34. And *aa'takum* ([He] *accorded/ gave you*^b) of all what you^c asked Him; and *en* (*if*) you^z count Allah's boon^{w100} not *tobssoba*¹⁰¹ (*comprehensively reckoned it^w you^c*); verily the mankind (*is*) surely *dhalomon*¹⁰², (*iterative injustice-doer*) *kaffaron*¹⁰³ (*ever/ stout ingrate*)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿١٦﴾

وَأَتَيْنَكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٧﴾

35. And *edh* (*when/ since*) said Ebraheemo (*Abraham*): my Lord let-make [You^s] this, the *balada* (*region/ settlement*) secure and let-far-side¹⁰⁴ me [You^s] and my sons to worship [we] the idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٨﴾

36. My Lord: verily they^y, assuredly misled^v many of the mankind; so who^a [he] followed me, so verily he (*is*) of me and who^a [he] disobeyed me, so verily You^g (*are*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

رَبِّ إِنِّي أَضَلَلْتُ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

37. (O), our Lord: verily I settled of my progeny^w by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/ sprouts*) at Your House The Sacred; (O), our Lord: to *youqeymo*¹⁰⁵ (*they^z up/ sustain the prescribed obligations of*) the Prayer^w they^z; so let-make [You^s] *afedatan* (*keen-preoccupation of the hearts*) of the mankind *tahwee*¹⁰⁶ (*to fleetly-fall coming*) to them and let-provide them [You^s] of the *thamara'te*^w (*trees/-plant crops/ fruits*)^w *la'alla* (*craving currently unavailable deed that/ perhaps*) they, thank they^z.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٠﴾

38. (O), our Lord: verily You^g know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth^w and nor in the sky^w.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا نَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢١﴾

39. The praise (*is*) for Allah, Who granted for me on¹⁰⁷ the *keba're* (*agedness/ oldness*) *Ismaela* (*Ishmael*) and *Isbaqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/ Enabler of others to bear/ favorable Answerer to*) the prayer.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٢٢﴾

⁹⁹ The word “دائبين,” there is no English equivalent for it *per se*! However, closest to it could be “*both continuously-successors*,” as “*successor*” alone could stand for: “إخالف، عاقب، وارث.” So, *qualifying* successors with “*continuously*” imparts *corrects* inference, and *eliminates* the ideas of: “إخالف، عاقب، وارث” all together!

¹⁰⁰ See the *Lexicon* attached to this Translation for “*ne'amah*” (“*boon*”)!

¹⁰¹ The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

¹⁰² See the *Lexicon* attached to this Translation for “ظالم” = “كثير الظلم” = “iterative injustice-doer” and “أظلم” = “wronger!”

¹⁰³ The word “كفار” strongly intensive singular masculine noun meaning: he who is *ever/ stout ingrate*!

¹⁰⁴ The word “اجنبني” means *disperse me, put me aside or side me off*, i.e. اصرفني و ابعدي جنبا اي غريبا.

¹⁰⁵ See footnote 2723 above regarding *maintain*!

¹⁰⁶ The word “تهوي” means: *fleetly (quickly) fall on or come down to...!* As “الهوي” = “إسرة الفعل” See الهادي!

¹⁰⁷ The prepositional Arabic article “على” = “on” has many meanings, among them: (1) “المصاحبة” = *accompaniment* and (2) “الإستعلاء” = *superiority or being on top*! In this case “على” is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact* of “old age” procreation was still possible! Because of Allah's say so!

40. My Lord: let-make me [You ^s] the Prayer's ^w maintainer and of my progeny ^w [too]; our Lord: and <i>taqabbal</i> ¹⁰⁸ (let-clemently accept [You ^s]) [my] ¹⁰⁹ invocation/prayer.	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءً ﴿٤٠﴾
41. (O), our Lord: let-forgive for me [You ^s] and for my begetter-parents and for the believers (when) ups ¹¹⁰ day (of) the reckoning.	رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
42. And let-not assuredly [you ^s] count Allah (is) a neglector a'n (regarding) what work the <i>dba'lemoona</i> ¹¹¹ (injustice-doers); verily only [He] delays them for a day ^x gaze in it ^x the sights.	وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
43. <i>Mubtt'eena</i> (hasteners-gazers and extended necks) <i>muq'ne'ey</i> (raisers of their heads) they ^z not <i>yartaddo</i> (forthwith-returns) to them their glance and their <i>afedato</i> ¹¹² (keen-preoccupation of the hearts) (are) <i>hawa</i> (empty/vacuous).	مُهْطِعِينَ مُقْنِعِي رءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾
44. And let-warn [you ^s] the mankind (about a) day ^x (during which) <i>ya'atee</i> ^x (approaches/comes) ^x them the torment then say who ^r <i>dbalamo</i> ¹¹³ (they ^z wronged): our Lord let-tarry us [You ^s] to a near <i>aja'len</i> ¹¹⁴ (term-limit), we answer Your ^g invitation and <i>natta'be'o</i> ([we] closely-follow) the messengers; did [and] ¹¹⁵ not had <i>aqsamtom</i> (oathed you ^c) of before not for you ^b of a cessation.	وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبِ دَعْوَتِكَ وَتَتَّبِعَ الرَّسُولَ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾
45. And dwelled you ^z in dwellings (of) whom ^r <i>dbalamo</i> ¹¹⁶ (they ^z wronged to) their selves ^w and manifested for you ^b how We did by them and We struck for you ^b the parables/examples.	وَسَكَنْتُمْ فِي مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾
46. And <i>qad</i> (already and affirmatively) machinated they ^z their machination and Allah has their machination ^x and <i>en</i> (albeit) [was] their machination <i>leta'zola</i> (to terminate/cease) from it ^x the mountains.	وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
47. So let-not assuredly reckon [you ^s] (that) Allah (is) <i>mukshefa</i> (not-fulfiller [He]) (of) His promise (to) His messengers; verily Allah (is) Mighty, revenge-possessor.	فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعْدُهُ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾

¹⁰⁸ The word used in The Qur'an is "تَقَبَّلَ" not "اَقْبَلَ"=accept. Thus, "تَقَبَّلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تَقَبَّلَ = let-clemently accept [You^s]!

¹⁰⁹ The speaker's pronoun "ي" in "دُعَاءً" by Arabic (linguistic) Rule, is omitted, for "التخفيف", = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

¹¹⁰ The word "يَقُومُ" = "up" = "get up or rise" (in the intransitive sense), i.e. happen!

¹¹¹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

¹¹² The Arabic word "الأفئدة" is plural of "فؤاد" = keen-preoccupation of the heart!

¹¹³ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

¹¹⁴ The word "الأجل" means term-limit, see اللسان!

¹¹⁵ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) (م), meaning: does it, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

¹¹⁶ See footnote 2742 regarding "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

48. Day the Earth ^w (<i>is to be</i>) substituted other than the Earth ^w and the skies ^w [too] and appeared/outstood for Allah, The One The <i>Qahha're</i> (<i>Ever/Stout Subduer</i>).	يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ، وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٨﴾
49. And [<i>you s</i>] see the criminals, then-day iteratively ¹¹⁷ bounded in the fetters.	وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿١٩﴾
50. Their <i>sarabeelo</i> (<i>raiments/mail</i>) (<i>are</i>) of pitch; and overlays their faces the fire ^w .	سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٢٠﴾
51. To requite Allah each self ^w what it ^w earned ^w ; verily Allah (<i>is</i>) swift (<i>in</i>) the reckoning.	لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢١﴾
52. This (<i>is</i>) an announcement ^x for the mankind and to (<i>be</i>) warned they ^z by it ^x and to know they ^z that only He (<i>is</i>) <i>Elahon</i> (<i>Deity</i>) One, and to <i>yadhdhakkara</i> (<i>repetitively-reminisce</i>), the <i>alba'be</i> ¹¹⁸ (<i>the hearts-intellecs</i>) possessors.	هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذْكُرُوا الْأَلْبَابَ ﴿٢٢﴾

¹¹⁷ The word "مقرنين" for "التكثير" see البصائر and التاج

¹¹⁸ See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of "ذو الألباب" = the *alba's* possessors!